/28 cont./

836 property and are offered to ships' crews, despite their usually
729 most horrible appearance. Unfortunately, one also sees children
used for the same purpose. Here is clearly shown the dualism in
836 the ethics of the savages, whose moral laws apply only to mem-
729 bers of their own tribe. This view, common to all primitive
571 peoples, cannot therefore change our judgment of the morality
[186] of the Karaya in general. When Castelnau doubts this, saying,
[114] "Ce fait (the stern punishment of a transgression against morals)
est peu d'accord avec les offres qui étaient fait continuellement
a nos gens /this fact is hardly in accord with the offers that
were continually made to our men/" (Hist. du voyage, I, p. 446),
he overlooks the fact that these "offres" concerned not their own,
but foreign women.

855 In spite of the lack of external signs of tenderness, which
are absent among all Indians, the treatment of the children is
very loving throughout.

854 The smaller ones are continually carried about by the
mothers and tended with tireless care, hung with ornaments and
853 painted, etc. They are suckled for an extraordinarily long time.

857 Older children are left entirely to themselves, but in spite of
this demonstrate a natural decency and a modesty of behavior
that the highly educated offspring of civilized men only all too
● 858 often lack. It would be unthinkable among the Karaya that chil-
dren be traded to the settlers, as unfortunately still frequently
occurs in other regions of Brazil, especially on the Amazon.
Upon the founding of the Collegio Izabel at Leopoldina, whose
purpose was to train young Indians and settle them later as
colonists, efforts to obtain Karaya children for it were in vain.
Since they once allowed themselves to be misled years ago, and
some were lured away and abducted by force, all the young
people as a rule take flight at the approach of a boat and only with
great difficulty are persuaded to return.

764 The fact that the animal decorations put on the grave poles
532 (cf. p. 63) are marks of the family concerned or of a wider kin
602 grouping indicates the existence of totemism, or clan formation.
To be sure, nothing more precise is known about this, but the
family system discovered among the Arawak by Im Thurn (1) may
also hold for the relationship prevailing among the Karaya.

1. Im Thurn, op. cit., p. 175.

8:Gow-Smith T-5 (no date)1925
SP9 Caraja SP9

These costumes are made and kept guarded in a wigwam at some distance from the village, and at the conclusion of the festivities are destroyed. Covering the entire body as it does, the masquerade completely conceals the identity of the dancer, who must not under any circumstances reveal his identity to the women onlookers.

Women and children are merely spectators and are never permitted to view the dress except when it encases the form of the dancer. The women of the tribe apparently cherish a profound respect for

FIG. 43.—A personator in the Fish Dance.